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The Religious Education Association.

THE ANNUAL SURVEY OF PROGRESS IN RELIGIOUS AND MORAL EDUCATION.

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IN preparing this "Annual Survey" I have thought it to be my first duty to record the impressions made upon my mind by the mass of facts coming under observation.

The impressions of an individual can claim no absolute authority over the minds of others; but, in the nature of the case, they possess relative value for the end in view. The appointment of a person to prepare "The Annual Survey of Progress in Religious and Moral Education" carries with it the obligation of the appointee to place himself sanely and sensitively in contact with the sum total of concrete facts, and to register the impressions made by them upon his self-consciousness as nearly automatically as possible. Thus, in the last analysis, the deliberations of many minds working on many lines focus themselves upon the problem in hand, and approach fundamental principles and methods of procedure.

Six distinct impressions have registered themselves upon my mind in the process of analyzing and arranging the body of details collected as the basis of the annual survey of the field of religious and moral education in this country. The first part of this address will consist in the enumeration and interpretation of these six impressions. Stated concisely, they are these:

1. The vastness of the field of religious and moral education in this country, and of the forces operating within it.
2. The lack of co-ordination between the constructive forces in this field—a deficiency somewhat counterbalanced by the underlying homogeneity of ideal and of purpose beneath those forces.
3. The presence of certain inimical conditions that must be reckoned with.
4. The prevalence of unorganized sentiment in favor of the better things.
5. The timeliness of the Religious Education Association as a possible agent of an adequate co-ordination of principles and methods.

6. The conviction that the Association records progress in recording at this early stage in its life an intelligent perception of the need of progress.

To the interpretation of these impressions I shall now proceed :

1. *The vastness of the field of religious and moral education in this country, and of the forces operating therein.*—The first year in the life of the Association has revealed the size of the problem undertaken. The general education of the American people is a subject the proportions of which have been ascertained by the labors of a national organization of teachers (the National Educational Association) that has been in operation for years. But the range and magnitude of the matters distinctly bearing upon the religious and moral aspects of education are now, for the first time, to be massed in bulk, and classified for investigation. I am aware of the objection raised against the apparent separation thus made of moral or religious education from education in general. The president of Yale University contributes a valuable caution against arbitrary divisions in the field of education, when he says in a letter addressed to myself :

Speaking broadly, we disbelieve in the idea that moral and religious instruction should be separated from other instruction. We regard any good course in law or in ethics, in history or in literature, as having good moral and religious effects ; but we should hesitate to draw up a scheme that should separate those courses which were distinctively moral and religious from those which were not.

Dissent from these sound words is, I think, impossible. The indirect relation to character sustained by all educational subjects and methods, and the un wisdom of introducing arbitrary lines of division, may be assumed ; but this assumption does not reduce the demand for an organization charged with special duty toward institutions and subjects directly affecting moral culture and religious conviction. The democratic spirit of American life not only brings the people at large into contact with such institutions and subjects, but it evolves such institutions and subjects out of the common thinking and common living of the people themselves, upon an impressive scale of numerical strength and ethical significance. One cannot travel far in any section of the country without having reason to know that education in righteousness and in the practice of religion lies close to the heart of our national commonwealth. The field covered by these primary ideas is as broad as the continent itself. The methods chosen to express them exhibit every gradation from weakness to strength, and call for all emotions

from admiration to compassion and concern. But the ideas themselves are present in the soul of the American people, struggling for expression — demanding broad and prudent oversight.

2. *The lack of co-ordination between the constructive forces in this field of religious and moral education — a deficiency somewhat counterbalanced by the underlying homogeneity of ideal and purpose beneath these forces.*—

The first "Annual Survey" of this vast field brings to the mind of the observer a striking impression of lack of co-ordination between the constructive forces at present operating in our country with a view to moral and religious education. The energy is almost unbounded; but through lack of co-ordination, much of its effect, relatively, is wasted. One is reminded of St. Paul's words concerning Israel: "I bear them record that they have a zeal of God, but not according to knowledge." "The zeal of God," as represented by popular opinion on the side of moral and religious education, impresses one greatly by its genuineness and in some degree by its inventiveness; but some of these constructive forces are working at cross-purposes with others; there is much duplication, much misapplied or non-applied energy, much beating of the air. There is a striking need of oversight: not of mandatory authority, but of that higher type of authority born of friendly counsel among large-minded men. This Association, for its convenience, has divided the field of religious and moral education into seventeen departments: the Council of Religious Education; Universities and Colleges; Theological Seminaries; Churches and Pastors; Sunday Schools; Secondary Public Schools; Elementary Public Schools; Private Schools; Teacher Training; Christian Associations; Young People's Societies; the Home; Libraries; the Press; Correspondence Instruction; Summer Assemblies; Religious Art and Music.

Into whichever of these departments we look, penetrating beneath the mass of concrete facts in search of principles, we find relative lack of co-ordination between the constructive forces working in that section of the field. We obtain evidence that opportunities are emerging in advance of the capacity of institutions to assimilate them; or that men are groping after principles by the flickering light of experimental methods, rather than using methods that are the natural outcome of settled principles. It is but just to say that, in my opinion, the Department which exhibits the least loss of power through indirection, or vagueness, or imperfect self-realization, or duplication, is the Department of Christian Associations. When we regard the seventeen Departments collectively, as seventeen co-workers in one common

field, the lack of co-ordination between them arrests attention and suggests many searching inquiries. The waste of power appears to be enormous; the argument in favor of systematic co-operation approaches demonstration. Yet beneath the limitations of the present status is one countervailing fact—the underlying harmony of ideal and of purpose. In method there may be occasional waste of energy, indeterminate counsel, barren expediency; nevertheless in purpose, in ideal, men see eye to eye. Except for our community of purpose and ideal, this Association could not have come into being. It is because our hopes and our aims are one that we have organized, with God's blessing, to co-ordinate our methods and to conserve all energy for the advancement of our common work. The words of the president of Otterbein University, Ohio, may be accepted as prophetic of a spirit that shall manifest itself throughout the country, as the purposes of the Association become clearer to itself and better understood by the public:

We shall be glad to get the help of the Religious Education Association, to make our Christian work here more systematic and thorough and to widen its scope.

3. *The presence of certain inimical conditions that must be reckoned with.*—It is not to be expected that a movement of the magnitude and comprehensiveness of the Religious Education Association shall meet only favorable conditions. Evidence is not lacking that it must prepare itself to deal wisely, patiently, and sympathetically with opinions and practices that represent active or passive resistance of its policy and purpose. Nor must it unadvisedly interpret that resistance as directed against religious education, but as representing divergent views of its relation to the individual or to the society. I refer especially to three conditions more or less inimical to the broad purpose of the founders of this Association: (1) the restlessness of young minds in a period of general intellectual transition; (2) the tendency on the part of old, established usages in churches and Sunday schools toward the passive resistance of educational progress; (3) the apparent tendency in American life to underestimate the importance of religious conviction as an element of education for citizenship.

With regard to the first of these instances—the restlessness of young minds in a period of general intellectual transition—the words of the president of Brown University are illuminating:

It is difficult to describe in a sentence the moral and religious life of any institution. I believe that our moral life is purer than at any previous time.

I believe that young college men today find much more difficulty than thirty years ago in reconciling new views of the world-order with the religious teachings of their childhood. A certain state of perplexity thereby often results ; but I believe the fundamental attachment to religious conviction is as great as ever.

In the material that has come under my eye in the preparation of this survey I find ground for expressing the earnest hope that the Religious Education Association shall consider this whole subject with a view to obtaining for young lives, if possible, more ample assistance in their school and college curricula in adjusting the religious difficulties inevitably created by the growth of knowledge.

With regard to the second of these instances—the tendency on the part of old, established usages in churches and Sunday schools toward the passive resistance of educational progress—it may be said that nowhere in the vast field is there more need of patience and consideration than at the points where passive resistance of educational progress represents attachment to cherished inheritances. There are modes of procedure in public worship tolerated in certain parts of the land that are detrimental to reverence and religious progress ; there are methods of instruction practiced in religious schools that must be regarded as incompatible with sound educational principles. These methods of worship and instruction offer, and for some time may be expected to offer, a formidable passive resistance, against which little is gained by abruptness and lack of consideration. The inertia generated by long usage, and the sentiment born of familiar personal association, must be reckoned with upon any theory of substantial progress. The work of analysis and forecast done in the Department of Religious Art and Music, and the research conducted in the Department of Sunday Schools, would seem to indicate that the Religious Education Association will neither underestimate the inimical force of passive resistance in this part of the field of operation, nor strengthen that force by a policy involving hasty and irritating procedure.

With regard to the third instance of an inimical force that must be reckoned with—the apparent tendency in American life to underestimate the importance of religious conviction as an element of education for citizenship—it is to be said that the situation in secondary public schools, state universities, and many colleges not supported from the public funds suggests the presence of this tendency. It is obvious that certain difficulties stand in the way of positive religious teaching as a part of the policy of institutions offering training in arts

and sciences to students of various faiths. But, apparently, there is not at present an adequate sense of the bearing of religious conviction upon citizenship, or an adequate anxiety in view of the fact that education in this country so largely is nonreligious. The alertness of pedagogical leaders upon every question of intellectual advance stands in alarming contrast with the lack, apparent in certain quarters, of a sense of responsibility for promoting religious conviction as an integral part of the training for citizenship. In response to inquiries which I have been conducting in all parts of the United States with a view to ascertaining if there be a tendency in American life to underestimate the importance of religious conviction as an element of education for citizenship, the following reply from the president of a state university containing nearly a thousand students represents an acceptance of the *status quo* which, I fear, is by no means uncommon :

The University, of course, is a state institution ; consequently no religious doctrines whatever are taught in the institution. We have only one hour per week set apart for chapel purposes, and the students are left entirely free as to whether they attend these exercises. So far as I observe, the moral and religious tone in the University is fairly good.

It is gratifying to receive from the heads of certain state and private institutions indications of the gravest concern in view of the significance for citizenship of a practically nonreligious education, and to be assured of their hearty appreciation of voluntary movements on the part of students to supply themselves with religious opportunities not offered in their curriculum. But a careful survey of the situation suggests the fear that in American life in general too little appreciation exists of the obligation to surround our youth with religious ideals and influences officially associated with the institutions that provide opportunities for training on other lines. It is my conviction, based upon material gathered at first-hand for this "Annual Survey," that, by reason of a tendency toward tolerant nonreligion which is growing in American life, this Association is challenged to devote its best endeavors to awaken and to educate a public sense of religion as a vital part of education for good citizenship.

4. In analyzing and arranging the body of details collected as the basis of this "Annual Survey," I have been impressed with *the prevalence of unorganized sentiment in favor of the better things*. The country is filled with unclassified aspirations. The tendency toward tolerant nonreligion, to which I have referred, is counteracted by an earnestness which even now is in the process of self-adjustment to new religious

conditions, and only imperfectly understands itself. In the church, in the college, in the press, in the family, unorganized sentiment favoring the better things is becoming more pronounced and relatively more authoritative. The influence of psychology upon the moral point of view is potent. All questions affecting personal, domestic and social well-being are restated in terms suggested by the new conceptions of individuality. And it is a beautiful fact that this aspiration for a greater and better use of life is the force that is drawing together those who differ in their sectarian affiliations, their theological convictions, or their political opinions. It is a part of the new spirit of desire for the better things that these differences, which are the proper result of independence and intelligence, are less and less regarded as involving personal alienation or mutual distrust. We are loving and honoring those who differ from us in matters of opinion, because we are finding out that, in our aspirations for the triumph of righteousness and the spread of religion, we are thinking the same thoughts and praying the same prayer: "Thy kingdom come ; Thy will be done, in earth as it is in heaven." I have been impressed with this oneness in aspiration, as communications have arrived from institutions differing widely in their respective attitudes toward denominational and critical questions. A calm review of the situation, following a careful analysis of extensive data, suggests the hope that the moral forces of the country, stimulated by large recent advances in psychological and social thinking, are in a state of aspiration, if not of expectancy, waiting for some directive agency, sufficiently broad, comprehensive, non-partisan and wise, to organize and apply these glorious energies upon a basis of systematic co-operation.

5. *The timeliness of the Religious Education Association as a possible agent for the adequate co-ordination of principles and methods in the various departments of the field.*— It will be seen that if this be the function of this Association, it is a function innocent of any purpose to assume authority over institutions, or to promulgate the opinion of any school of thought. If the Association were to assume authority over institutions, or to appear as the champion of opinions, it would thereby disqualify itself from discharging the duty which is the reason for its existence. Apparently the psychological moment has arrived in the moral and religious evolution of our country when many mighty forces, working in the same field, for the same high ends, need a medium of intercommunication. They need this medium for mutual self-realization and for practical, systematic co-operation. Here are seventeen great

forces working simultaneously for the moral and religious development of this country: The Council of Religious Education; Universities and Colleges; Theological Seminaries; Churches and Pastors; Sunday Schools; Secondary Public Schools; Elementary Public Schools; Private Schools; Teacher Training; Christian Associations; Young People's Societies; the Home; Libraries; the Press; Correspondence Instruction; Summer Assemblies; Religious Art and Music. Is it conceivable that the best results can be obtained, in the pursuit of the common end, if these seventeen groups of noble aspiration and endeavor remain segregated from one another? Is it in accordance with scientific principles that such segregation should exist? Is it not likely that duplication of effort, or unintentional antagonisms and misunderstandings, or waste of energy through misdirection, may occur by reason of this segregation of interests working in a common field for a common end? Is it not possible even that the lack of correspondence arising from segregation may hinder the advance of the kingdom of God?

The Religious Education Association appears to have come, in the providence of God, to afford relief from the segregation of interests that exist for a common end. The need of such relief is seen in the tendency toward closer relations between certain of the forces in the field of religious education. Theological seminaries are tending toward closer relations with universities; Christian associations, with universities, colleges, seminaries, and secondary schools; teacher-training and libraries are drawing closer to Sunday schools. These are examples of involuntary reciprocity of influences, brought about by advance in the science of education. The Religious Education Association stands for the scientific recognition of the principle of reciprocal influence between forces working for a common end in a common field. It believes that this reciprocity is necessary in order to mutual self-realization on the part of the co-operating forces, and in order to conserve energy for wise distribution and intelligent application. It represents a modern illustration of St. Paul's theory of unification for service among the members of the body of Christ: "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. God hath tempered the body together, that the members should have the same care one for another."

6. An examination of the material collected as the basis for this first "Annual Survey" convinces me that *the Association records progress in recording at this early stage in its life an intelligent perception of the need of progress and the opportunity for it.* It is to be

borne in mind that the Association stands for a larger synthesis than heretofore has been attempted in the field of moral and religious education. The first step toward the attainment of this larger synthesis is the collection of evidence showing that a need exists for such synthetic effort. When the proceedings of this Convention shall be published, it will appear that a large part of the evidence required has been obtained. Through the study of this evidence, the Association shall gain a clearer knowledge of the problem with which it proposes to deal, and shall be in a position to take up methods of procedure in view of the existing opportunity. So far as it is possible to pronounce, in this survey, upon the degree of encouragement afforded by the evidence already collected, I should say that it is very great. This appears from the cordial responses of those representing diverse schools of theological and ecclesiastical opinion. New brotherhood of moral and religious effort seems to be developing, wherein conscientious differences in matters of belief and of practice no longer impede, but rather add freedom and comprehensiveness to, the common eagerness of all good men to work together for the advancement of the nation in righteousness and reverence.

The evidence collected in these responses exhibits the large amount of sound thinking and of good work already present in every department of the field of religious and moral education. Never was a nation more blessed than ours in the possession of right-minded educational leaders, both men and women, who are to be found all over the land, as moral and religious light-bearers in their generation, holding forth, for the confirmation or the correction of others, ideals, principles, methods worthy of imitation. To bring these leaders into systematic co-operation, so that their individual earnestness and excellence shall become a cumulative force for the making and guiding of right-minded public opinion—this, in the largest sense of nonpartisan devotion to the country's good, is the aim of the Religious Education Association.

Thus far I have sought to record the impressions made upon my mind by the great mass of material which has been considered in the preparation of the "Annual Survey." It has been my aim to receive, without prejudice of any kind, and to report as nearly automatically as possible, what appears to be the present state of our problem. I wish now to offer some observations upon certain specific departments of the field of moral and religious education, as such departments have, for the sake of convenience, been indicated by the Association.

I do not regard it as my duty to make this survey a catalogue of details, but rather a record of suggestive considerations reached by the study of details; I shall introduce occasional details merely for purposes of illustration.

1. The Department of Religious Art and Music represents a section of the educational field where reconstructive work requires to be done from the foundations. The growth of institutions in our country has been rapid; detached from historical influences; largely affected by considerations of necessity or expediency; deficient in restraints which are imposed by the adoption of a carefully thought out method of procedure. As a result, critical observers in this department find themselves in the presence of conditions inviting the most careful and thorough reconstruction. The questions involved in such reconstruction will be, among others, the following: church-building, viewed not in its mechanical or sumptuary aspects, but as a form for embodying religious sentiment and as a method of molding that religious sentiment; church music, not as a technical branch of composition or performance, but as an outlet for devotion, and as a constraining and uplifting influence upon both the devout and the undevout; hymnody, regarded as a channel for both expression and impression in religious services of every degree; and, still further, the whole literary and liturgical side of public worship, in which the popular religious spirit embodies itself, and by which in turn it receives its form. Upon these and kindred questions it will be the privilege of the Religious Education Association to work, having in view to gain a correct knowledge of existing conditions, to ascertain what changes and advances are desirable in the several questions touched by the Department of Religious Art and Music, and to advocate methods by which common thought and practice may be encouraged to move in the directions that may seem desirable. It will be seen that between this department and that of Churches and Pastors, and Sunday Schools, comparison of views and interrelation of methods will be constant.

2. The Department of Libraries already contributes important elements to the general value of the Association. Its inquiries have brought out suggestions of great interest touching modes in which libraries may augment (and in many cases are augmenting) their effectiveness in ministering to the moral and religious education of communities. One of these modes consists in inviting counsel from leading members of the community representing various faiths, in the purchase of books bearing upon the religious side of culture. Another

mode of effective library service appears in the growing movement to bring Sunday-school libraries into co-operative relations with general libraries—relations which are beginning at certain points to invest the Sunday-school library with new dignity, making it a true instrument of religious education, worthily corresponding with the new pedagogical principles that are entering into the Sunday school.

3. The Department of Sunday Schools is engaged in a field of research where the abundance of material is equaled by the absence of co-ordination in its use for educational ends. Religious earnestness, energy for organization, zeal for progress, numerical strength, are at the basis of this institution. But its application of power for educational result is as yet relatively unsatisfactory. In every part of this country is a more or less developed conviction that, as an instrument of religious education, the Sunday school requires to be brought into closer correspondence with the established principles of psychology and pedagogy ; the collection of data already in the possession of this Department seems to show that, viewed in the largest relations, the present state of Sunday-school development is tentative and provisional. There is reason for believing that, if the Religious Education Association shall conduct its investigations with scientific thoroughness, and shall in due course shape its recommendations with that freedom from partisanship which is worthy of an organization assuming to represent all parts of the country, it may become in time a medium through which this whole extended and complex movement of the religious training of youth shall pass beyond its present state of experimentation and attain complete pedagogical self-consciousness. In that day the Sunday school shall assume its rightful place in the educational system, and the Bible shall wield its divine influence over the conduct and character of our youth.

I must refer in this connection to the intimate relation between the Department of Sunday Schools and the Department of Young People's Societies. It is inspiring to reflect upon the rapid advance that may be made in the educational value of Sunday schools, if complete co-operation of these cognate interests can be secured. Development of Bible study in Young People's Societies is a very striking feature of recent progress. In illustration of this may be cited the remarkable advance in this direction during the last two years in the Epworth League since the introduction of the text-books prepared by the Missionary Society of the Methodist Episcopal Church. The first of these text books, *Studies in the Life of Christ*, was issued in November, 1901.

By the end of that calendar year it had been taken up by 295 classes with 4,500 members. By the end of the next calendar year these numbers had been increased to 863 classes with 13,737 members. The ratio of progress since then has not diminished. It is easy to see that there is a demand for religious education in the Epworth League as an advance upon the mere repetition of devotional meetings. The significance of this development of Bible study outside of the Sunday school, in Young People's Societies and in Christian Associations, seems to the Religious Education Association very great, as pointing to possible readjustments of the highest interest.

Allusion should be made also to the rapid growth of interest in the problems of teacher-training for the work of religious education. Evidently the numerous movements of this kind springing up within the past few years in various parts of the country point to an educational principle pressing for formulation and application. In the Bible Training Schools of Chicago, Nashville, and other important points in the West, in the Hartford School of Religious Pedagogy, in the Extension Courses for Lay Students at Union Theological Seminary, in the courses conducted by Dr. W. W. White in New York, in the careful study of the subject by the Sunday School Commission of the Diocese of New York, in the important work done in this direction by Hebrew educators, and in many other recent movements, one sees the possibility of an educational advance to be brought about should the Religious Education Association be privileged to draw these cognate, but at present unrelated, movements into systematic co-operation, for the discovery of underlying principles and for the promotion of correct public opinion.

4. Christian Associations. Investigation in no single department of the field yields more satisfactory results than are reached in the Department of Christian Associations; and this by reason of the clearness of the thinking and the soundness of the pedagogical methods appearing in the development of this institution. Vigorous, alert, rational, wholesome, sympathetic, the Young Men's Christian Association has related itself to the moral and religious education of the country in a manner and measure that may be called unique. Apparently this success as an instrument of popular religious education has come about through the sincerity of purpose and the administrative ability of the leaders, joined with the fundamental reasonableness of the educational principles adopted. The conception of man as a unit needing development in every part of his being, and the educational principles that

now have recognition and observance in the Bible-study department, are the chief sources of the remarkable power exhibited by the Young Men's Christian Association. To these must be added the cosmopolitan spirit which has expressed itself in international movements and in the study of missions.

The principles of Bible study have included the inductive and historical methods, and the recognition of the need for adequate courses—comprehensive, not partial; definite, not vague; practical, not visionary. To these principles are added a rational correlation of courses and the construction of special courses with a view to their adaptation to the needs of special classes of men, whether railroad men, shop men, boys, or college and university students. Fifty thousand men are now in the Bible classes of the Young Men's Christian Associations in the United States and Canada.

The most significant aspect of Christian Association work, from the point of view of a general survey of the field of religious education, is its influence in university and college life. In one hundred and ten reports from presidents of universities and colleges situated in all parts of the United States, sixty-seven make extended reference to the importance of Christian Association work in the student body, and in a large number of instances it is represented that the religious education within the university or college is supplied wholly or in large part by the Christian Associations. It is also remarkable that this non-official means of religious education has been recognized and is highly valued in nearly all the theological institutions of the country. In these institutions a very rich contribution has been made by the Christian Associations to an enlightened interest in world evangelization. The reflex influence of mission-study upon religious education is found to be powerful and, from every point of view, desirable.

5. Theological Seminaries present a most interesting field of investigation, and the responses received from large numbers of these institutions are made with a fulness of detail which suggests a very general interest on the part of seminaries in the possibilities offered by the Religious Education Association. It is impossible to present within the body of this survey the complex results of a comparison of these responses. At present I confine myself to certain features of the situation common to larger or smaller groups of seminaries: (1) The strong accent placed upon the maintenance of a high standard of personal character. It is evident that the identification of religion with ethical conduct is becoming prominent in the training of the ministry. (2) The

increasing interest in the study of applied ethics and of social movements and conditions. (3) The increasing tendency to form university connections, bringing theological training within the circle of general culture. This tendency is by no means general, there being many theological institutions that stand for retirement and detachment, and some that advocate the maintenance of long-established courses of study upon the settled basis of authoritative text-books without regard to recent theological and critical readjustment. (4) The increased interest in world-evangelization is marked as a feature of recent seminary progress. The study of missions appears to be gaining a desirable vitality. (5) In certain quarters the homiletical discipline is taking on new and important functions. The accent is placed less on the attainment of formal precision and more on the assimilation of biblical conceptions. This is with a view to making the preacher more than an ethical counselor, more than an academic essayist, even a constructive factor in religious education as a teacher of the essence of the biblical conceptions in their bearing for righteousness and for inspirational power upon the conditions of modern life.

6. Universities and Colleges must, I think, be regarded as upon the whole strategic points in any adequate system of moral and religious education designed to affect the country at large. And this for two reasons: (1) because of their relatively close association with each other as centers of influence distributed throughout the land, interested in all that concerns the national life, and conducted by persons endowed with a high grade of intellectual and moral earnestness; (2) because of the significance for leadership sustained by college-bred men in all average communities. By reason of the larger vision acquired in college life, and the advantage for self-knowledge and self-culture derived from training in the liberal arts, it is to be expected that a corresponding forcefulness for good in the community shall result from the presence of men of broader training than their fellows. It is therefore with solicitude that one studies the present status of the problem of distinctively moral and religious education in institutions of the higher learning. In making this investigation I have been aided by the great courtesy of all with whom I have communicated. There can be no question of the nobility of the ideals that are cherished in our colleges and universities; nor of the positive sympathy on the part of heads of colleges with whatsoever shall advance morality and religion in student life. Yet when one considers that our colleges are filled with youths imperfectly acquainted with the essential truths of

the Bible, and not initiated by large experience into the moral values of those truths for the culture of personal righteousness, it is impossible to repress the question : Do not the university and the college stand under obligation to provide officially for these youths the means of thorough acquaintance with the invaluable material of moral and religious education ? In many instances I find that this provision is made, but made inadequately, often for upper-class men only ; and where it is most adequately made the response from student life seems to be most satisfactory. But a large study of the subject reveals a striking absence of uniformity in the acceptance by colleges and universities of the duty to provide officially for their students the opportunities of religious education. I recognize the technical difficulties standing in the path of state institutions. Nevertheless, the results of my inquiries suggest as a subject for the widest and most impartial study by this Association whether, without any entanglement of religion with state control, without prejudice to any interest, and without invading the liberty of any individual, it be not the duty of institutions of higher learning, and of all secondary schools, public and private, to provide adequate and continuous opportunity for all their undergraduates to receive religious instruction as a part of their training for citizenship.